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journal

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

The e.t.s. journal

Vol. II, No. 1 October, 1955

Contents

Professor Charles W. F. Smith
E. T. S. in England 2

Summer Field Work: Three Programs

James P. McAlpine
Clinical Confrontation 10

William E. Foley
Parish Training Revisited .. 15

E. R. Dickson
Rural Religion 20

Donald I. Judson
Love and Justice 23

Charles E. Lange
Is Christ Divided? 35

Professor George Blackman
Current and Pertinent 40

Editorial Board: Myron B. Bloy, Jr., and William E. Foley, Co-Chmn.; Alexander Blair, Treas.; Prof. Joseph F. Fletcher; J. C. Michael Allen; Brian Kelley.

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E.T.S. in ENGLAND

By Prof. Charles W. F. Smith

"The Church", says Bede Frost, "is a living body, not a static institution; a shrine of living realisties, not a museum of relics." St. Augustine's College, in Canterbury, England well illustrates both aspects of this dictum. Set in the midst of relics, in part a museum, it manifests a bodily life and it enshrines an on-moving reality. The purpose of the College, described as "the central college of the Anglican Communion," is a forward-looking one - that is, to prepare for the future. The setting of the college is an embodiment of the history of Chrush and State.

The Setting

For a visiting resident from the new world the location of St. Augustine's is a constant excitement. To live in the midst of Church History is a new experience. A block away are the city walls, mediaeval in structure, Roman and Saxon in foundation. The Quenin ("Queen's") Gate leads into the Cathedral precincts which contain the cathedral church, the ruins of Christ Church monastery, and the Kings School, a "public school" for boys.

The college itself stands on the site of St. Augustine's Abbey, the land for which was given by King Ethelbert to St. Augustine in 597. The Abbey

is still in process of excavation. Here are the tombs of the earliest Christian kings of the Kentish Saxon line and of the first half-dozen Archbishops - an early Westminster Abbey.

Up the hill is the spring, still after a millenium of use, supplying the grounds with water. Hard by it is the church of St. Martin, a Christian church when Augustine arrived. Between Cathedral and parish church, across the grounds of the college, walked Ethelbert's queen Bertha from the royal palace (where the Cathedral now stands), through the Queen's Gate, to worship at St. Martin's.

The ruins reveal the remains of three Saxon and one Norman monastery church, and the college buildings, otherwise Gothic revival of the 19th century, embody the old pilgrim hall of the monastery (now the College dining hall) and Abbot Fyndon's gateway (1309) where the monks of St. Augustine's used to stop the monks of Christ Church and also the Archbishop for fear he should try to exercise jurisdiction.

The exit from the building where the Smiths lived led to the Tudor Garden with its walls built by Henry VIII which, after the Dissolution, became a royal palace. In the gateway chamber slept Queen Elizabeth I on her birthday visit and Charles II on his honeymoon. Later

the buildings fell into decay and became a beer garden until (characteristically for England) a letter to the Times prompted their purchase by a churchman. Then, for a century, they became a missionary college which trained men for, and from, the ends of the earth - until the blitz ended its career.

The Lambeth Conference of 1948 revived the college as a place where young leaders from all the branches of the Anglican Communion could live, study and worship together.

The Ongoing Life

Thus, briefly stated, a long story ends in the embodiment of a dream, still in the experimental stages of materialization. Here come men of all colors and races and from the corners of the earth, as various as could be in ethnic and cultural background, united in some degree by their training, at one in their orders and their ecclesiastical ethos. That they should live together, rubbing off from each other some elements of question and doubt as well as affirmation and hope, is a far-sighted dream already in part realized. That they should pray together, sometimes celebrating in their own tongue and by their own domestic use, sharing in reading, in speaking and in silent meditation, is a corporate expression of koinonia not to be found easily elsewhere. That they should study together, seeing the

same material from divergent angles, passing it through the filter of their own peculiar mental processes, is an enlightening process for them and, no less, for their teachers.

The hope is that those who share in this life should have had some testing by experience in the ministry and have shown already a capacity for future leadership. The younger churches have chosen their men better than the older, so far. It is highly important that the men should be well chosen for they cannot escape, in Canterbury, bearing a representative capacity. Already some have returned to become bishops, one in my time has just been made Dean, others have gone on to further study. It is of the utmost importance that men from the U. S. and Canada should be the best we can send, for Africa and the East need to form a fair estimate of the West, too often to them nothing but a colossus of materialistic power with a purely activistic and subsidiary religion.

How does it work?

It is a college in the English sense - one has to understand it, get used to it, fit in. The college consists of a Warden and Fellows with whom a Visiting Fellow or two (recently Howard Johnson, Reuel Howe, C.W.F. Smith and, currently Enkichi Kan) is associated. The permanent Fellows have all had overseas experience.

The Warden is a strong churchman, ecumenically minded, a "graduate" of the Anglican Congress and the World Council. With these men the students gather, with them they worship and study for two or three terms and with them dine at least once a day, at dinner, followed by Common Room. Nothing quite explains or takes the place of this intimate, regular association. No degree is awarded, only a "diploma" stating the length of residence and the work done. Each man writes two papers each term, for which he is tutored as well as taught in class, and one "thesis" during his stay. All of the men visit other parts of England, other theological colleges, preach in parish churches, attend conferences and speak of their own part of the world and church - a task which compels them to bring into perspective and small compass for strangers what they normally know from too close a view.

What is it like?

Wonderful - and taxing (to the teacher no less than to the student). What can take the place of living with people in a pattern of worship, common life and shared study and discussion? There were Common Room meetings in which we got beneath the pat missionary talk presentation to the real problems, so dissimilar, so essentially akin. There was Archdeacon Jadesimi from multi-lingual Nigeria, a huge man, very black, truly devout, consumed with evangelistic fire, a

questioning student, meditating the peculiar problems of Christians who have just recently emerged from paganism and polygamy, adjusting themselves by stages to self-government. There was Archdeacon Shammas, a Copt, whose people know the cost of becoming Christian in a Moslem land, to whom the New Testament mode of speech and its imagery seem perfectly natural.

There was Ken Mathews, now to be Dean of St. Albans, Welsh in nature, highly connected in English politics, come from a carrer of laborer-seeing-the-world, Navy and oil-tanker chaplain, humble and devoted country priest, who read his Greek Testament every day and never let a statement pass if it needed questioning. There was Canon Palmer, Australian air-force chaplain who had been unable to forget the people of New Guinea and serves them and whom, the better to service, is now in New York studying the means of understanding them. There was Mr. Divadeenam of the Church of South India, poring with me in tutorial over the Fourth Gospel, seeking the clue to the New Testament concept of life as over against the Indian, a gentle man, consecrated, as only the Indian can be gentle and luminous. There were the islanders - Jamaica, Antigua, Mauritius - younger men, shaking off an insular provincialism in culture and ecclesiasticism. There were the Canadians, young also, so similar to us yet with shades of difference

with all the importance of deceptive similarities. And there were two of our own men, finding, with me, the reaction of all the others to our own peculiar setting, problems a nd (we hoped) contribution.

I shall remember

Moments of a special and rare tone keep coming back. The Cathedral seen in morning sunlight as we awoke. Sitting in the ancient choir in places reserved for the college. The walk to chapel in the winter dawn past the brooding walls of the monastery, once s o powerful, decaying into bankruptcy so that Henry scarcely needed to topple it over. The sense of continuity, even the continuity of change. Jadesimi, when it got warm, appearing in his African garb. Communions in Arabic, Japanese, Nigerian - not to say British, Kentuckian and Ontarian! The Archbishop speaking with each of us and then letting us ask off-the-record questions about his African trip. Discussions of the Dean's latest comparison (unfavorable) of the ways of England and the U. S. with those of a "great power to the east." The Warden at table (an avid reader of the Law Reports in the Times) leading a conversation on Christian morals. The people in village churches, wrapped in overcoats, enduring the cold for the sake of Christ, His worship. The coffee hour with the whole college jammed in the Smith living-room with unexpected flashes of non-indigenous humor. Students questioning

what at E. T. S. would have been assumed; discussion in class starting from a point which would be unlikely to be raised in Cambridge. The struggle in "the Corporate Body" (vernacular, "Faculty Meeting") to find means to heat the library for human occupancy (now accomplished). Faith, hope and charity concerning the Church and each other. These I recall and much more.

What can we do?

Pray. Hope for our Bishops to find the right men to send and the means to release them and get them there. Get outside ourselves to a sense of the communion to which we belong and how it may serve the ecumenical church. Plan to go, some summer, to one or more of the shorter sessions to catch the flavor and perhaps qualify for a longer stay later. But above all, we can hold the project in our prayers, that a forward-looking, imaginative plan may prove itself for the purposes of our Lord.

CLINICAL CONFRONTATION

By James S. McAlpine

Someone had said that 9,000 people went in and out of Massachusetts General Hospital every day. Twelve of that 9,000 walked in one June morning to begin an experience that will never be forgotten. These twelve men w ere theological students from all over the country, representing all of the major Protestant faiths. The program was Clinical Pastoral Training under the supervision of Chaplain James H. Burns. Chaplain Burns, with the assistance of other chaplains, guides and directs the work of twelve "embryo" clergymen as they minister to the sick and dying in the hospital.

The session begins when each student is a ssigned "orderly duty" on one or more floors for two weeks. As an orderly h he will assist the doctors and nurses as they work to heal the sick patient. His duties will consist of everything from making beds to emptying bed pans. The purpose of this work is to acquaint the student pastor with the hospital routine - the ebb and flow of the city within a city.

After this two-week period, the white coat of the orderly is turned in for the gray coat of the hospital chaplain. A very moving service of dedication marks this occasion, and each student chaplain receives a pair of crosses that mark his place on the "healing team." After this service, the student chaplain is ready to

commence his new work. He is assigned 11. two floors and is responsible for calling on all the Protestant patients on these two floors. This is a difficult task, but each student manages to see most of the patients at sometime during the six weeks. A typical day would best illustrate the student chaplaincy. We meet at 8:45 a.m. for a lecture on "Psychiatry and Religion" which lasts for one hour. After the lecture, we adjourn to the hospital chapel for morning devotions. This service is conducted by each student in turn. The remainder of the morning is spent in pastoral calls upon our hospital "congregation." Immediately after lunch, each student writes up the salient information that he has collected from his morning calls and completes any other duties that he might have for the day. At 3:30 p.m. we gather for a lecture on " Understanding the Nervous Breakdown" which adjourns at 5:00 p.m. Our evenings are free, although some of them are taken up with three book reviews that must be completed in course.

That, in brief outline, is the program of Clinical Pastoral Training at the Massachusetts General Hospital. How does it affect the student pastor? What happens to the theological student when he is confronted with issues of life and death? Here is my answer.

First, it brought me in touch with life as I had never seen it before. It

brought me down from my "ecclesiastical perch" into the world of flesh and blood where disease and death are waging an all-out battle. Let me tell you of Mr. H. I was assigned to the neurological ward and had made a call on Mr. H. who was suffering from a disease which destroys muscle s. My first call was short, and only the polite amenities were exchanged. I returned the next day to see Mr. H. As I crossed the threshold of the room he called out, "Here comes the minister. How about praying for everyone in the room." There were three other men in the room and four loved ones. Each man was suffering from a disease of the nervous system. When Mr. H. called, I said to myself, "This is it - no fooling around here. These people want the real McCoy and I'm the one who has to give it to them." There I was in the midst of seven strangers - seven different human beings with seven different hopes and fears - all searching for some strength from God from my words. And so I prayed. I tried to imagine what these people were thinking - thoughts about the future - whether it would be bright or pitch black. And God helped me utter His words of faith and trust. H e spoke to them through me and I was thankful. It was the deepest experience that I have ever had the privilege to share.

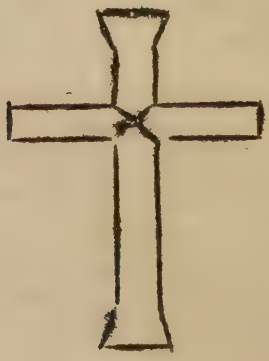
It was also a learning experience at Massachusetts General Hospital. We came to minister but largely to learn. We learned first from our chaplain supervisors who guided our pastoral visits and

shared our personal anxieties. We 13. learned from doctors, nurses, and other personnel as to the causes and cures of disease and rehabilitation procedures and methods. Lastly we learned from the patients themselves. I learned most from them. Again let me illustrate with a personal experience. Mrs. V. was a small German lady on the neurological ward who was suffering from a spreading cancer. During my first call we talked for some thirty minutes about her home, her son and as I listened I began to wonder whether prayer would be a ppropriate. I had never prayed with a comple te stranger before and was not sure what to do. I wanted to pray with her, but what if she didn't re lly want pr ayer? Maybe she didn't believe in prayer. So I did. For that moment that critically ill woman literally shone with the love of God. God was in her re.ching out to me to keep me from stumbling. God was there in that hospital bed in the form of a small German lady helping us both grow into a fuller knowledge of His infinite care of His children.

If I learned from patients, I also learned about myself. If you are going to be honest with yourself, you will soon see that you have both strengths and weaknesses. I tended to be aggressive in my pastoral calls. After a bit of "role-pla ying" in which I acted out a pastoral call, I could see that I was

"steamrolling" the members of my "congregation." I was overpowering them with my interests, my hopes and fears, when the real concern should have been with their hopes a nd their fears. With the help of the chaplain supervisor and the other members of our group, I was able to check these weaknesses. Such experiences as this cannot help but make my future ministry more effective.

I can only repeat the words that I wrote down on my evaluation sheet. "Clinical Pastoral Training at Massachusetts General Hospital was one of the highlights of my theological education. It is only the beginning of a whole new educational experience in the field of pastoral care and responsibility. I shall always be thankful to the chaplains, doctors nurses and patients for their share in this experience, and above all to God whose benevolent grace made it a ll possible."



PARISH TRAINING REVISITED

By William E. Foley

This summer I spent three months as a member of the Parish Training Program working in a medium-sized parish in Brookline, Massachusetts and found that experience immeasurably valuable. The aims of the program are to so involve a seminarian in the life and inner workings of a parish that he learns spiritually, emotionally and physically what is required of and what it means to be a pastor. The program is sort of an abridged curacy with the rector of the parish acting as your immediate supervisor. His interest, understanding and concern, coupled with yours, is the strength of the program and, as I discovered, these three attributes are in a great measure the strength of the parish. Supervisors are chosen by a board composed of clergy from the eastern theological schools, and the dioceses of New England. The program itself is directed by the Rev. Philip Steinmetz, an Episcopal clergyman who is rector of both a Congregational and an Episcopal Church. These men give much, and I think the results justify their efforts.

It is a fine program, and perhaps the best way to tell you more about it is to relive some of the many things I did. My wife and I lived in the rectory, and needless to say we found such accomodations much more pleasant than those we experienced in the confines of the school. I never realized how much I missed living

in a home until the. Living in the rectory not only added to the feeling that in a sense this was my parish, but also made me more available to the parishioners. The rector gave me what I shall call "short-term responsibility." I wasn't just to do things in accordance with a dictated procedure, but I was allowed to handle the various situations in my own w ay. I found that this freedom to minister increased as the pr ogram developed.

My days and many of the evenings were full. In the morning I would usually call at Deaconess and Peter Bent Brigham Hospitals. At Peter Bent Brigham Hospital, under the chaplain's supervision, I had two wards and in particular one patient and his family as my s pecial charge. During the afternoons, I would attend private baptisms and private communions with the rector, or I would visit parishioners and prospective parishioners at their homes. The rector had drawn up for me my own parish file in order to give me a good cross-section of the parish, its life and problems. As a result I have called on church-goers and non-church-goers, Roman Catholics and Protestants, the sick and infirm, shut-ins, the aged, alcoholics, mothers, fathers and children. Some afternoons were spent using parish files, registers and indexes entering baptisms, weddings and the like. Others were occupied in writing notes to several parishioners concerning problems, thanking them for something they did, or asking them to help run the Daily Vacation

Bible School. The mornings a nd aft- 17.
ernoons of two weeks were occupied in directing a Daily Vacation Bible School. During the evenings I conducted wedding rehearsals, arranged for funerals, attended vestry, chaplains' and couples' club meetings. On one occasion I met with a committee that was revising a funeral pamphlet. A few of the evenings and some afternoons, at the rector's invitation, I was present during the discussion of pastoral problems with the parishioners concerned and have handled several such calls alone. The week-ends, of course, when tk ing the services, presented the habitual tasks. Saturday evening w ould usually be spent choosing prayers and hymns for the Morning Prayer service and preparing a sermon. Sunday was always busy. Once I had a 9:00 a.m. service at a neighboring Episcopal Church and the 11:00 a.m. service at my own.

This is the life of the parish. It has many more facets than these I have told you about. Not all of it is thrilling - some things that must be done are pa infully laborious. Yet be the experience refreshing or suffocating, it is in doing these things or at times just being present and saying little that you feel and try to meet the needs of the parishioners, that you perceive their spiritual depth and are torn by your own inadequacies.

Yet this is but one side of the Parish Training Program. The other side

is equally vital. This is the conference side, or more accurately, the innumerable occasions when you and the rector chat about the problems that both you and he are encountering and have encountered in your joint ministry. It is in this mutual interchange that you grow to understand the larger framework and far-reaching implications of your daily tasks. And, in these quiet talks with one another, because your supervisor is sharing his life and ministry with you, you are able vicariously to experience much more than would be possible in any twelve-week program in which you were working alone. Nor do you merely discuss the particular problems or procedures at hand, but as you mature in the parish and sense more and more the depth and breadth of the Christian faith, your discussions reach out into prayer life, the influence of neighboring schools, the relationship of nursing homes to social organizations, the health found in interdenominational relationships, psychiatry, evangelism and the healing ministry. These are but a few of the Christian interests we shared.

The discussions I found were in a sense the yarn that knit the program together and gave it a vigorous unity that isolated experiences never achieve. This unity was further enhanced by a week conference at North Conway, New Hampshire, where all the seminarians in the Parish Training Program met with Mr. Steinmetz and Mr. Lloyd, professor of Pastoral

Theology at Virginia Theological Seminary, to share with one another their individual ministries. This gave us an opportunity to interpret our experiences in a larger context and to discover variations and areas which were not problems in our particular parishes - for each parish differs, one from another.

All that I have told you was in brief my experience. It does not have the intense psychiatric flavor of the clinical program or the rugged mission sense of the rural church. But the Parish Training Program does have a touch of these things and more. For me, I know that I learned much and I feel that it helped me to grow in Spirit - more than this no program offers.

RURAL RELIGION

By E. R. Dickson

It would be safe to assume that the words "Episcopal Church" do not bring to mind that antiquated hymn, "Little Brown Church in the Vale," but rather a comfortable and w ell-organized (vestry, D.R.E., staff, organist, etc.) parish, situated on "Main Street" in a fair-sized community. The fault is that in appraising church w ork, we too often measure success in terms of size and the number of communicants who fill the pews week after week, and conversely, the rural priest who ministers to only a handful in an unheated edifice has unwisely been criticized as "another country hick." This sort of attitude in our church has resulted in the loss of good men, newly-ordained, by the rural ministry.

The trouble is that our clergy, for the most part, have had little preparation for the rural field. Most town and country church vacancies have been filled by men who do not speak the la nguage of the rural people, nor comprehend their way of doing things. These men try to impose city parish standards on the rural church without much success. Therefore, the most effective ministry is possible when the priest has an understanding of rural life. What the rural church desperately needs is qualified, sympathetic and devoted men to carry on its work. H ow then does the summer training hope to accomplish this? Here, I must speak from personal experienc e.

I was enrolled, along with approximately 30 other sutdents from various seminaries, in the Southern Rural Church Institute at Valle Crucis, North Carolina. For the first three weeks each student was given an intensive introduction to the rural ministry. We were taught what to expect and the things expected of us once we were out in the rural field. From 9:00 to 12:00 a.m. five days a week we attended classes where we heard lectures on town and country ministry, Christian education, health problems among the rural population, and the value of community surveys. In addition to these we were given instruction in the use of audio-visual aids, crafts, games, first aid, and soil conservation. Most afternoons were spent in familiarizing ourselves with the surrounding countryside and meeting some of the people in their homes and at their work. The evenings were occupied by numerous square dances, singing, and the telling of regional folk tales. These programs, while fun-packed, were a serious undertaking to acquaint us with the tools needed to run a successful Vacation Bible School program later on in our missions. Finally, after an exhaustive, but beneficial three weeks, most of us felt capable to accept whatever situation presented itself to us.

During the next seven weeks, I served under close supervision in a small-sized urban (3,000 pop.) parish with two outlying missions, located in the Blue

Ridge Mountains of Southwestern Virginia. I was called upon to conduct a week-long Vacation Bible School at each of the two missions, respectively. Also, I had an opportunity to preach thirteen times throughout the summer. Other requirements included pastoral calling - (in my case this involved hiking over hill and the next holler!) - hospital visits, community survey, participating in church worship services, manual labor (four in our group painted a three-storey mission house), leading youth group activities, and other ministerial functions.

The summer proved beneficial in many ways. Here was an excellent opportunity to witness for Christ in an area hungry for the love of God. Then, too, the program provided each and every student with a better understanding and appreciation of the rural people - their thoughts, needs, and contribution to our American culture.

Lastly, here is a wonderful opportunity to apply Christian principles to concrete situations. Unlike the other programs with their specialized nature, rural work affords the student the chance to encounter all types of people with economic, social and religious (both physical and spiritual) needs.

LOVE AND JUSTICE

By Donald I. Judson

(Editorial Note - Although the basic policy of the Journal is still "the effective presentation of non-scholarly opinion of, by, and for the members of this immediate community," we have decided, in the interest of better balance, to include in each issue one, more extended treatment of some larger and less immediately pertinent theme. The essay below is the first in this new series; we expect to include essays in the fields of Church History, Bible, and Theology in later issues.)

It is familiar to all of us that one of the areas in which Christianity stands out as unique among religions is in the radical character of the love it proclaims. This agape was, in a real way, unthinkable for men until God should bring into human affairs Himself, and make men capable of responding to it and of showing it forth in their own lives.

How should the Christian express this agape with his neighbors, the underprivileged in his community, with those who make themselves his enemies? It may not be clear that there is a problem here. Take, for instance, the criminal who is driven by a paranoic distrust of others to assault and murder; are you going to give him the understanding

that he so obviously needs in his mental condition, or are you going to punish as you would punish any other criminal? What is the place of agape in such a case, or does it have a place at all? Isn't agape unrealistic and idealistic when it comes to dealing with people who live by violence and whose state of mind would understand love? It may seem, then, that agapic love has a limited applicability, and that where it leaves off, discipline and correction take over. The basic question we will deal with here is that of the relation of love to justice - specifically, what is the nature of their fundamental interrelation.

What is the New Testament understanding of agape? Here we must depend primarily on Paul, though he himself is drawing on the example of Jesus, since he gives the best analysis that we have. For Paul, love was the supreme Christian grace, as he says in I Corinthians 13; elsewhere he makes the same point by comparing love to the Law ethic of Judaism. Yet love is not simply the Law writ large, but it is something new and different; it is not based on a sense of duty as the Jewish code of laws was. There was nothing intrinsically beyond human ability in Sabbath laws - each by itself was easy enough to perform, but there was impossibility in trying to keep all of them all the time. The trouble with Law, then, was in its basis in duty, rather than its challenging the person

The agape "command" is quite another thing; to love God with your being and your neighbor as yourself is impossible without direct divine assistance. All our attempts at self-less love for either God or our fellow men must fall short because they are tainted with the self-centeredness of the self that wills it. To say that man can w ill Agape is practically a contradiction in terms, due to the fact that man is inevitably a self (thus always looking at things in that light), and agape is self-less. Thus agape is not categorically commanded by Jesus or Paul; it is, however, incumbent upon man in the sense of always being the standard of judgment of all his actions. If it were completely out of reach of man, s uch a judgment would be our doom; but it is realizable in part in this life while still only fulfilled in the Kingdom. It is possible insofar as the Spirit of God can inahbit human beings; that possibility is limited insofar as those human beings are self-oriented. The New Testament commandment of love necessitates that it be striven after, and, because it can never be absolutely realized, that we always turn to God for forgiveness.

At the same time, the popularly-accepted secular standard of behavior between individuals as well as groups is Justice. Just what "Justice" is, and how it is to be defined, is debatable. For much of Greek and Medieval thought, Justice

was equated with righteousness, or goodness viewed as a whole. More recently another strain has pushed the first into obscurity: Justice now has come to stand for only one of many virtues. It is the rule by which self can live peaceably w ith self; in other words, it suits a world of self-oriented beings, each of whom maintains certain claims for that which is owed him. It is just that the laborer receive a wage commensurate with his time and energy expended; have done something for his employer, he is owed a living wage in return; everyone agrees, too, that it is unjust for anyone to hold another human being in servitude, with no compensation but the maintaining of life in order that he may continue to labor. The fact that there are certain precepts of justice that are recognized by all civilized societies - such as "thou shalt not kill, steal, covet, etc..." indicates that justice is a concept common to all men of any moral awareness at all.

It is the rule for a world of self-centered human beings; it is based on the assumption that men are basically selfish, that if they are not held in check by some rule anarchy, chaos and w a nton destruction will result. It is therefore a restrictive standard, a negative principle, whose primary object is to preserve peace and order among men in society. To say it is negative is not to disparage it; to the Christian aware of the sinfulness of humanity, such a rule is a necessity

to the preservation of civilization from the tendency of men to overreach their claims and invade the rights of others. Justice has positive consequences; peace and order make possible the concentration of effort on cultural interests. When the Roman Empire was still expanding and conquering, culture was side-tracked by both aggressor and defender because the military demands were more immediate; but once the Pax Romana was a reality, Rome produced such men as Horace, Cicero and Marcus Aurelius. A man whose life is in imminent danger is not apt to sit down and compose poetry, music or write a philosophical dissertation. So it is that the fact of human sinfulness, ever making greater claims on its fellow men, necessitates the concept and enforcement of Justice.

This, then, is the problem. While the Christian who has received the Love of God must by the very nature of that love pass it on, what outlet is there for that love in a society governed by the precepts of Justice? Is love an unreal attitude and mode of action within a world of practicalities and, more important, interpersonal tensions? Another might phrase the question the other way: since we must pass on this love to our fellow men, what place is left for Justice, which is of necessity an inferior ethical principle than Love? Basically, it can be summed up thus: how is the Christian to reconcile the imperatives of Love and Justice, and the tension

between divine imperative and human necessity?

There have been a wide variety of answers to this problem through the Christian era. Tolstoy took a radical position in seeking to apply the "law of Love" literally according to the sayings of Jesus as recorded in the Synoptic Gospels. His view was essentially that Christians can no longer act according to Justice since a higher ethic has been given them in a gape; this led him to hold that all forms of resisting evil must be done away with - police and all forms of self-defense, both national and personal. This is open to criticism on two points; does he consider it in the best spirit of love to allow the criminal to get away with murder, for his own sake? and second, is it not unavoidable, especially in s ocial situations, that if you do not make an effort to resist evil in the name of Justice many innocent people will be injured or lose their lives? Our loving concern for the criminal and for the people who otherwise would suffer injury force us to say that the agape ethic cannot find expression in personal and societal relationships without certain restrictive measures to curb disorder and violence.

Another classic position has been that the Love ethic has no place in society. Within this class there are two subpositions. First, those who say that Love is practical and capable of being put to work only in the personal sphere of

relationships; they divide life strictly into personal and social, Love being the ethic of one and Justice of the latter. Whether Love really is impractical socially and politically is a question which will arise later in this paper. Second, there are those who say that the Love ethic was all right for the "securities of an agrarian society but must be reinterpreted to fit the insecurities of an industrial society," as Shirley Jackson Case said, quoted by Reinhold Neibuhr in Faith and History. In the First Century A. D. there were not the complexities of urban civilization as well as the momentous power struggles which undermine the individual's confidence in his own future. What this means is that there can no longer be such "simple" answers as Love to contemporary ethical problems. One cannot help wondering what these men think of Love and whether they are selling the concept of Agape short. Their difficulty lies in large part in faulty exegesis of the relevant Gospel passages. If the context of such passages as "love your enemies" is misunderstood, then it might well be concluded that life is too complicated now for a wholesale application of such maxims. But, as L. H. Marshall points out, they were not intended for general application, but only to the situation he has in mind, namely personal antagonisms, rather than international conflict. Enlightenment on the intention of such passages undercuts the position of men like S. J. Case.

N either a position of unqualified practice of Agape nor one of the surrender of Agape to the rigors of human existence is tenable. The solution therefore lies in the middle ground, in an interdependence and interaction of the principles of Justice and Love, assuming they are reconcilable. Paul Tillich, in Love, Power and Justice, makes an attempt to reconcile them at the ontological, most basic, level of all; but his effort fails to truly effect a reconciliation. He distinguishes between proportional and creative justice, the first kind being that which we ordinarily call Justice, and the second being more along the lines of forgiving grace; he holds that Love and Justice are ontologically united in this concept of creative Love.

This conclusion is false; it does not s atisfy the tension we have found between Justice which adjudicates the self-claims of individuals and Love which makes no claims, but freely gives and forgives. Creative Justice simply is not Justice at all, as we have defined it; it is outside the realm of self-claims. The nature of the relationship of Justice and Love is rightly described in the beginning of the book (pp. 13-14) in that sometimes itis loving thebe just, and that sometimes the only way to s ave a particular person involves punishing him. But he fails to draw the other conclusion: namely, that it is also sometimes just to give love. Also, in trying to describe how it can be so, he fails to meet the problem, because

he takes the reconciliation out of the 31. realm of Justice as over against Love into the realm of forgiving love entirely. His means seem to lead to the conclusion that perfect expressions of agape are possible in this life, which he would deny on the basis of the limits placed on human existence by sin. Nonetheless his reasoning leads us there; he tries to resolve a paradox by side-stepping it.

Another example of an attempt that fell short is in the report of the Oxford Conference of 1937. In their attempt to find a common ground for Justice and Love, they used as their springboard the fact that Justice entails negative, restrictive regulations. Quite rightly they maintained that Justice expressed in "the political and economic structure of society" has a positive function to fulfill as well: it is also "the mechanical skeleton which carries the organic element of society." Within this skeleton, love is a possibility for institutions as well as individuals. This is true, but this does not really tie it in with Justice. While it does provide an outlet for love in a Justice-structured society, we are still left with Love in one compartment of life and Justice in another; the Oxford Conference did not reach the level of Tillich's insight that sometimes it is loving to exercise Justice, and in order to save some, one must punish.

It may appropriately be asked at this point why we are so concerned that

Justice and Love be so organically united - united , as opposed to identified. This stems from a conviction that the higher ethic must always stand above the lesser in judgment; as long as we know that agape is superior to Justice, we cannot allow that Justice be regarded as the ultimate standard in any area of life. We cannot surrender the rightful jurisdiction that Love has in every area of life at any point; if we ascribe autonomy to Justice in society, we must be prepared to take several consequences.

First, we shall have to accept the fact that rules of Justice are impersonal and made for general application, meaning that injustice will be done to some in order that there be any Justice at all. The imperfection of Justice is to be expected in a world of men whose frailties are stamped in the substance of society and there writ large. Second, such a surrender is an admission of defeat in the social and international areas. It is also false to the good news of the Gospel; if Christ is not Lord of a ll, exorcising authority over every area of life and subduing hostile powers to His sovereignty, then the Gospel is something less than the ultimate salvation. But if we are convinced of the totality of salvation through Christ, we cannot say that Love has no relevant word to say to the area of the society of men and nations. Finally, as it was defined, Justice is only one of many virtues; as such it can have no claim to ultimacy in any area; it

deals with the regulation of the structure of society, and not with the human heart, which must be acknowledged to be the root of all ethical problems. Justice must surrender up its claim to autonomy and give place to Love even in areas generally relegated to relative standards of ethics, to the exclusion of moral absolutes.

What pla ce can Love, which is a moral absolute, have in the "infighting" of social and political life? The answer is found in variant forms in Brunner's Justice and the Social Order, Reinhold Neibuhr's Faith and History and William Temple's Christianity and Social Order. They agree in essence with Tillich's conclusion which was mentioned earlier; we can accept Tillich's affirmation of the answer even if we reject the argument he used to explain it. As Temple puts it "the primary form of love in social organization is justice." Brunner says the same thing in different terms (p. 230): "Justice is nothing more than that form of Love which has currency in the world of institutions, that materialization of Love which is necessary as long as men live in institutions." What these thinkers are saying is that, since social ethics recognizes sinfulness and self-aggrandizement as "givens" in the social situation, such a moral absolute as Agape cannot be operative in society. On the other hand, while it cannot be perfected on the plane of history, love can find imperfect

expression in lesser moral principles, such as Justice. So, Justice is Love applied to the limitations of social existence. Looking at it the other way, Love is the fulfillment of Justice; Love accomplishes what Justice tries to accomplish, it achieves peace and order without coercion and restriction, but rather by free volition.

One necessary note remains to be brought in, and that by Neibuhr. He agrees that Love is Justice's fulfillment, but it is its negation at the same time. Agape must always be seen standing over against Justice, judging it by absolute standards and pointing out where it falls into sin and injustice. "If love is removed from its position as final, though indirect, norm of all human relations, by what standard are the structures of Justice measured?" (p. 185) The question is a rhetorical one; love is not merely Justice's fulfillment, but in the act of fulfilling Justice, the latter is judged and measured by Love's absolute standard. Only thus can the ethical requirements of Love and the pragmatic necessity of Justice be reconciled in the light of the Gospel.

IS CHRIST DIVIDED?

By Charles E. Lange

One evening in mid July, I arrived at the Ecumenical Institute of the World Council of Churches, located about ten miles from Geneva in the Chateau de Bossey. Here on a hillside overlooking the Lake of Geneva, in an atmosphere of Old World serenity, conferences are held throughout the year for the purpose of bringing together Christians of many traditions and nations. As a World Council proving ground, "Bossey" is a place where Christians of many communions worship together and learn to appreciate one another's points of view and each one's contribution to the Church.

The conference which I attended was a 3-week session for theological students, dealing with the problem of communicating the Gospel in relation to contemporary thought forms and cultural patterns. But the topic of study is only an entering wedge, which serves to open up the whole field of ecumenical understanding and cooperation among Christians. The permanent significance of a stay at Bossey is the added insight which it gives one into the importance of the ecumenical movement for the life of Christianity today. Therefore this article is an attempt to set forth some of the basic challenges of the ecumenical movement, as they were forcefully brought home to me at Bossey.

At the outset one was immediately struck by the amazing variety of nations, tongues and denominations which made up our conference group. It hardly seemed possible

at the time that within 3 weeks this ingathering of the nations would be welded into a vital Christian family. Nevertheless, we plunged into the life at Bossey with a sense of anticipation, realizing that beneath the surface dissimilarities there was an undefined bond of unity which had drawn us together from all parts of the globe.

As would be expected, it was as a worshipping community that we experienced the points of deepest tension and highest communion. On the positive side, as we came together day after day before the altar of God to offer up, in many ways and forms, our united prayers through Jesus Christ, we came to feel as a living reality our common brotherhood in the Lord. Out of our daily contact with one another there came a growing awareness that each person in his own way knew Jesus Christ as his personal lord and saviour, and it was this which gave us a sense of true fellowship as we gathered together in the House of God.

But this does not mean that we achieved a community of saints who were not sinners. The convictions and/or prejudices of a lifetime are not overcome in 3 weeks. The challenge which the community faced was that of coming together in spite of the differences among us, and the response to this challenge was, for the most part, a positive one.

The discordant note, however, was struck by the Anglican delegation, which numbered 20 men, most of them, including the

conference chaplain, coming from the 37.
Church of England. The first wound was inflicted on the second evening, when the chaplain announced that a special Anglican service of Holy Communion would be held early the following morning, at which non-Anglicans were invited to attend but not to communicate. Such closed communions were held at frequent intervals in the course of the conference, and became a festering sore on the body of the community.

The general reaction on the part of our Protestant brethren was one of amazement and hurt more than one of resentment. For most of the conferees, who came from non-English-speaking parts of the world, this was their first contact with Anglicanism, and they were not aware of the presuppositions behind such an attitude. The general attitude of the reformed churches toward open communion was simply and eloquently expressed by one of their pastors in this manner: When a fellowship of those who accept Jesus Christ as their Lord and Saviour are gathered together to celebrate the Lord's Supper, Christ is present in the midst of them. Christ is the host at this meal, and all are welcome to His table who believe in Him.

It is no wonder, then, that the other Protestants were somewhat upset by the Anglican celebration of closed communion. This action precipitated a great deal of discussion on the validity of sacraments and orders, and the ultimate question of the doctrine of the Church. The position

of the majority of the Anglicans present was quickly established as holding that those Christian bodies which stand in the apostolic succession alone constitute the True Church and have valid orders and sacraments. Such a position logically implies, of course, that all Protestants are relegated to a status of second-rate citizens in Christiandom, a somewhat condescending attitude which the non-Anglicans soon discerned and did not appreciate overmuch.

On the second Sunday of the conference there was scheduled a corporate communion according to the French Reformed rite, to be celebrated by the pastor of the local parish church. On the prior Wednesday the chaplain called a private caucus of the Anglican delegation to determine policy. Three-quarters of the group expressed the view that they would attend the service but not communicate, since to do so would be to violate the discipline of the church. This decision was duly reported by the chaplain to the conference as a whole, and the effect of this was not conducive to the improvement of ecumenical relationships between the Anglican Church and other Protestant churches.

That service of Holy Communion will always stand out in my mind as one of the most impressive and significant acts of worship in my life. As we gathered before the altar to receive the bread and the wine, all the barriers and divisions erected throughout the sinful pretensions of man fell away into insignificance in the face of one overwhelming fact; the fact that Christ was present

in that sacrament for all who received in faith, binding that fellowship of Christians into union with Him through His body, the Church. This was the culmination and final fruition of our short time together, that we were able to lay aside our petty cries that "I am of Paul; and I of Apollos; and I of Cephas;" in order to enter into communion with Christ and through him with one another.

Yet there was a deep note of sadness at that service, for most of the Anglicans present had chosen to cut themselves off from this act of Christian fellowship and reconciliation. Where Christ was present, they had refused to sup with Him, withdrawing instead behind the barrier of a new legalism. The bondage of the law seemed more important than "the liberty wherewith Christ hath made us free."

This was not the first time that Anglicans had so abetted the disunity of the Church, nor will it be the last. St. Paul's question, "Is Christ divided?" stands in judgment upon a divided Christiandom, and we as Anglicans stand convicted under that judgment so long as we retreat behind the specious security of a feigned superiority. The Anglican Church truly stands today in the valley of decision, and we must choose whether we seek to thwart or fulfill Christ's Will for the unity of His Body the Church.

CURRENT AND PERTINENT

By Prof. George Blackman

One of the most interesting and touching articles published in the fearsome array of periodicals displayed on the library racks this fall appears in The Church Quarterly Review (July, September 1955) It is "The Tragedy of the Priest-Workmen in France" by Leo Zander, which meditates, almost conversationally, on the significance of a striking movement within the Roman Church of the Forties, and mourns its suppression a year or so ago by the Curia. The Priest-Worker movement began in 1943 at the inspiration of the Abbe Godin and under the protection of Cardinal Suhard, the Archbishop of Paris, as an attempt of a few Roman clergy to bring Christianity to the alienated and embittered working classes by cutting loose from the traditional organization of the local Church and identifying themselves with the workers - living among them in the slums and working beside them in the factories. This was much more than a scheme for adapting time-honoured institutional practices to meet a new need. It was not, that is, a form of industrial chaplaincy. Taking St. Paul's words literally, and applying them to the modern world, these priests 'became to the workers as those who work, that they might save those who work.' The movement drew support from all quarters of the Church - attracting priests from the religious orders as well as from among the secular clergy; and at the period of its greatest strength it had its own seminary, and some 200 priests at work in all the major industrial cities

and ports of France. It was too extreme a remedy to please conservative elements in the Church, however; and eventually, after many secret appeals to Rome, the curia and the Pope were induced to compel the French bishops to close the movement's seminary and recall the priests from their ward. Recently a new seminary has been formed to carry on the mission on more conventional lines, but its whole approach is quite different.

What is particularly interesting in this article is not what it has to say about the history of the priest-workers, much of which is already familiar, but the reasons which it gives for the suppression. The author does not consider either the political agitation in which some of the priests became involved or their independence of local authority to be the true cause of their downfall (both of which were, of course, elements in the unpopularity of the Friars before the Reformation and the Jesuits after it). Instead he sees the basic source of trouble in the success with which the priest-workers identified themselves with the "non-respectable," thereby threatening to destory in the popular mind the orthodox picture of the priest as one who is "different, above." Furthermore, the author states boldly his conviction that official disapproval of the movement would have been just as strong, and the action taken equally repressive, had the movement assumed similar form in one of the Protestant churches instead of in the Roman.

This conviction deserves careful scrutiny. If it is correct, it implies that the Church of Christ is perhaps more nearly - and less admirably - at one than we think.

The October issue of Foreign Affairs also contains an interesting article on a subject nearer home. In "Which Chinese? - Diplomatic Relations and Official Representation," Stanley Hornbeck (erstwhile Ambassador and longtime member of the State Department) makes a fervent plea for the moralistic interpretation of the significance of diplomatic recognition which was responsible for our refusal for nearly twenty years to "recognize" the Soviet Republics, and, more recently, for our refusal to "recognize" the Central People's Government of China. Such an interpretation, the author feels, is at once tactically expedient, 100% American, and in accordance with the will of God. It would perhaps be unfair to the author to suggest that he identifies the foreign policy of the United States with the divine law (in the field of diplomatic recognition, at any rate); but his views are certainly based on some theological assumptions. And as they represent an opinion which has found support in high quarters in this nation while, at the same time, both infuriating and appalling many in high quarters in other nations, Americans need to do some heart-searching on this question. Is the moralistic interpretation of the significance of diplomatic recognition the fruit of real insight into the Divine Purpose, or is it only another

example of Pharisaism monumentally displayed on the international plane? Mr. Hornbeck's article is an admirable introduction to one side of this issue.

Finally, I commend to all the members of the E.T.S. community an article in The Witness for October 20 on "Christian Treatment for the Recently Divorced." Written by a layman who was himself "recently divorced," it gives simple, sensible - and sensitive - advice on a subject which concerns many of us as pastors and all of us as friends.